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George M. Minnix—Student Editor

The Ministry of the Sacristy

CHARLES W. STOUP '62

In the Bishop's charge to ordinands in the ordering of Priests numerous obligations are set forth. Among these important prescriptions are the charges to be Messengers, Watchmen, and Stewards of the Lord, and to teach. The ordinand is reminded that it is only from God that he is given the will and ability to function. He is exhorted to pray earnestly for the Grace of the Holy Spirit to accomplish his purpose.

As creatures, our primary purpose and reason for being is to worship God. Our chief act of worship is the Mass at the altar of God. For that reason the Ministry of the Sacristy, which is the "backstage" so to speak for our worship, should be given a place of high regard in the life of the Church. This lamentably is not always true. One need only visit a few parishes to make this observation.

In this era certain educational circles lay great stress upon experiential teaching techniques. They go to the extent of contriving situations through which it is believed the subject will become edified. There is no need to "contrive" situations in order to teach quantities of material covering a vast area of the Church for the life of the sacristy is readily at hand. Of course, if it is regarded simply as a place to keep things, a storeroom and perhaps a disorderly one at that, then it can hardly be described as having life. If this is true, an extremely important and effective center for inculcating a real love and devotion and knowledge of the Church and the development of a parish family is being dismissed. On the other hand, it can be a center of interest and useful activity for widely divergent groups: for women, girls, boys, and hopefully for the men as well so that its effect can be far reaching.

Apart from the fact that a priest should lead a life devoted to God and to his Church simply for the benefit of his own salvation, as a pastor he must be an example and leader for those in his cure. It is generally regarded that the most effective means of converting and teaching souls is to set an example of holiness. It is the reflection of God in one person that will bring another to see that there is something to this Christianity we talk about. It is therefore the praying priest who will make the sacristy an example of devotion and godliness. The priest must let the strength he receives from his life of prayer be an example of strength for others. It should be in a manner that is assumed as a matter of course.

He may do this in obvious ways as well as inconspicuous ones. Being seen is obvious to be sure. But it is important that the priest should be seen praying and making his meditations. People today need to know that others really get down on their knees. In our ambivalent society people need and want to know that prayer can be a part of one's everyday life rather than a Sunday undertaking. We have forgotten that people pray as a matter of course. But prayer remains a strange practice to many and they need the courage that example provides.

Moreover, it is only in the context of a life of prayer and worship that Grace will grow so that the priest can show forth holiness in his general comportment in day to day behaviour. He may be spectacular in the pulpit; he may be witty, bright, and affable over the banquet table; he may be a whizz with young people; but in the sacristy the result of his life with God is intimately revealed to others. The sacristy is an intimate place without the "out front" show. It is in the sacristy that people will be quick to observe and ready to copy. Therefore, it is important that his demeanor serve as a pattern of holy living in so far as it is possible.

One simply cannot expect of others anything that he himself does not observe. As trite a statement as that is, it is apparently necessary to repeat from time to time. It is surprising to find so many priests who are careless and even rude in the sacristy. On the lowest level of understanding an imperious and demanding attitude does not invite cooperation but resentment. A priest who sweeps in at the last minute, hastily vests and perhaps makes a

sarcastic comment to the acolytes because the ladies have laid out the wrong vestments, is also the one who, after the service, may curtly throw his vestments on the table and leave them in a heap for the guild to unscramble. This conduct prompts nothing but antagonism among those whose duties bring them to the sacristy and on whom the priest depends for maintaining the services of the Church.

There probably is not a going parish without its well meaning but interfering lady of the guild who has been operating in a certain fashion for decades and hasn't the slightest intention of changing. Patience can easily run short but it should at all times be displayed no matter to what extent it is tried. Let her rather be a warning that one too easily becomes a crotchety slave to a way of doing things. It is a common human failing. The patience the priest displays here may be a help to others in accepting these people.

Another aspect of the problem is the matter of local customs in general. These become no more strongly entrenched anywhere than they do in parish churches. It is plainly a fact to be faced that the way old Father So-and-so did a thing is thought to be the only way. Unfortunately, his way was often based more on personal idiosyncrasy than on sound practice. These idiosyncrasies may be extremely irksome to a new priest but he must forbear. He must remember that long, well-esteemed custom carries far more authority than he can muster even in a few years. Let this be a challenge to his ability to teach so that people will see the desirability of a change before he arbitrarily adds or subtracts.

Because of the more intimate workings and relationships that take place in the life of the sacristy it is easy for it to become a center of gossip, pettiness, and back-biting. This is to be deplored and, again, it is the priest who must set an example. Yet some priests share in this fault while at the same time complaining of divisions in the parish. By refusing to participate in local gossip, as well as to add to it, great strife is avoided. Much that is seen must be overlooked and that is heard not repeated.

Hopefully, every priest is not only meticulous in the way he performs his duties at the altar, but in his personal habits and

in the care he takes of property as well. Satisfaction with mediocrity should have no part in his life. But often his standards are not the standards of others so that the greatest amount of understanding and tact is required. Certainly due respect for holy things should be expected of those who handle them, but the priest must often be satisfied with less than ideal attention to details. Again, his example is the most important factor in gaining improvement in these matters. To be overly scrupulous to the extent of constantly harping is more likely to bring stubborn reaction with the result that a word over important matters will be disregarded. If something must be said, it should be done in charity with the utmost consideration.

The nature of sacristy work is such that a certain amount of teaching is necessary. If the priest uses the opportunities to instruct that are present with the changing church seasons, that alone will achieve much. This is the ideal experiential teaching situation, but it will yield more than these manifestly clear opportunities. The priest who takes full advantage of this teaching situation will use it to increase the understanding and love of his people for each other and for God, in his Church. While it is hoped that we have simple faith, it cannot be said that our religion is simple. There is a great deal to be learned. The more we learn, the fuller will be our faith. Faith, wisdom, knowledge, love, and understanding are all of a piece.

The living sacristy can be an instrument for developing the parish family. In the altar guild the ladies serve the Mass in the sense that they do the preparation and putting-away. Here their particular talents are most useful. Here they can take a most effective part in the parish family. Endless rummage sales, bridge parties, and suppers may have a purpose. In the work of the sacristy, the ladies have a purpose more closely associated with the worship of the Church. In the sacristy they can more readily come to understand that Church means far more than slaving over a mountainous cook-stove. Real love and devotion to our Lord may surely be found and expressed anywhere, but there is something more tangible in the work of the sacristy.

It is from the point of view of love and devotion to our Lord that an altar guild should be organized. This will keep it from becoming just another chore added to an already harried life and an organization run by the same old guard. For example, there is an elderly lady who has worked on the Guild in the same church for nearly forty years. She has seen the church grow in Catholic faith and practice, but she has made it clear that "Father"—with regard to the Rector—would never be part of her vocabulary, and it never has. Nevertheless, this lady's loyalty and devotion has remained constant. An understanding of this will keep the Altar Guild from becoming a source of faction, jealousy, and discontent that totally destroys its effectiveness.

The Sacristy can use a wide variety of talents, offering tasks for both young and old. It presents a splendid opportunity for cutting across those barriers which can so often keep people aloof and apart. It can draw a mother and young daughter together, bring Mrs. A and Mrs. B into a working partnership though their social paths be widely separate, and provide a situation which can go far to overcome the snobbery for which the Episcopal Church is regrettably famous. Here the concept of a true Family in God is a most effective instrument.

All that has been said of the Altar Guild may likewise be said of the Acolyte guilds. It is just as much an organization within which souls can grow to understand the Church as the Family of God, live the Christian Life, and grow in knowledge and love of Him. However, there is a general tendency among boys to drop out of active work in the guilds as school life encroaches more and more into their lives. Serving at the Altar of God is thought to be boys' work; it becomes a mark of maturity, so they imagine, to think only in terms of serving on the Vestry. As important as the Vestry may be, this viewpoint stems from an underestimation of the importance of serving God at His altar. Though it is difficult to overcome this prejudice, this feeling usually dissolves as the parish grows in the Faith through sound Catholic teaching, and mature men then desire to become active in the guilds.

All of this is an apologetic for the Ministry of the Sacristy because it is evident that many priests relegate the sacristy and its work to a position of secondary importance. Some aspects of the sacristy as a living organism have been pointed out, in order that both priest and congregation might see in the Ministry of the Sacristy an opportunity to further the real work of God's people, the sacrifice of the Mass at the Altar of God.

Nashotah House and Christian Unity

The Conclusion of a Report on the Interseminary Conference Held at McCormick Seminary

MARCH 23-24, 1962

STERLING MELTON RAYBURN '64**

What do Nashotah and the Catholic Church in general stand to gain from interseminary conferences? I would preface my personal answer to this question by saying that the days of aloof and isolated Anglicanism are, by the grace of God, about gone. As the Dean remarked earlier in the year, the time has come for the Catholic to take his rightful place as leader in the movement towards Christian reunion.

I agree with many that this movement is the stirring of the Holy Spirit, and although I would be loath to attribute *all* the results of this "Ecumenical Movement" or of the allied "Liturgical Movement" to God the Spirit, I think it well behooves us to co-operate in Ecumenical activities.

At an interseminary meeting the Nashotah Man represents to the others present the Catholic Church. Without our presence and participation these meetings would result in that complacent

** Sterling Melton Rayburn received his B.A. from the University of the South. He is a Junior at Nashotah House and comes from the Diocese of South Florida.

left to right

Row 1 *Charles W. Stoup, Thomas A. Mitchell, John E. Madden, Clifford A. Comfort, Clark H. Dorman.*

Row 2 *Alden W. Powers, Wayne L. Pontious, John W. T. Weise, John P. Carpenter, Jerry B. McKenzie, Robert M. Darrow, Louis W. Falk III.*

Row 3 *Carl D. Swanson, John W. Riegel, Paul E. Hons, James B. Johnson, Robert P. Bollman, Robert G. Carroon, Maurice F. Himmerich, Jay W. Breisch, Nelson B. Skinner.*

Row 4 *John G. Hilton, Raymond Q. Dalton, Robert L. Matheus, Peter J. Hallock, John W. Briggs, Robert J. Babb, Don M. Dixon, William A. Bacon, Joseph A. Minnis.*

The Reverend Robert L. Jacoby

pan-Protestantism which seems oblivious to the existence of the Catholic Church. We are there to answer the multitude of questions about the Church which are pressed on us by young men hungry for the Sacramental and Liturgical life.

On the other hand we are there to learn. I once wondered what *we* could possibly learn, and now I know, although in some ways it is hard to express. One learns to know persons, which is the first step to any reunion. We Anglicans tend to wield the ecclesiastical battle-axe in a manner that defeats the goal of the Church—but perhaps most of us find after attending one or two of these meetings that our battle-axe has become a plowshare, with which we can plant seeds rather than destroy infidels. We learn from the deep piety of the fundamentalist, with his knowledge of the Scriptures, and his devotion to the Person of our Lord. We are surprised at the great impact the liturgical movement has made on traditionally non-liturgical bodies such as the Baptists. We are made aware of the barren hollowness of liberalism, and we are made more deeply thankful for the Catholic Church, and for our own Seminary, where God in His mercy has placed us.

And I think that it is fair to note that many of the ideas presented so openly at these meetings by our Protestant brethren are the same that our own Anglican laypeople often tend to accept beneath the veneer of conformity to the Church—at these meetings I think we can learn much from the very source of these widely accepted beliefs which we as priests may never hear from our people.

We gain an occasional convert, perhaps we make some enemies, and we do make friends. It was wonderful to see the fruitful results the trip to Nashotah has had among the Church of the Brethren seminarians.

Catholicism presupposes Evangelicalism and Ecumenicity, and I call on you, my brethren, to continue to practice both with all the vigor and zeal of the Catholic Faith.

Robert Longacre Jacoby

An Appreciation

After almost a decade of service at Nashotah House, Father Jacoby, whose offices and duties are too numerous to list, has tendered his resignation in terms that compel me to accept his decision. His departure deprives me of a valuable assistant, and in reassigning the tasks for which he has been responsible I shall have to reorganize the seminary office. Much of Father Jacoby's work at Nashotah House has been extremely uncongenial to a man of his temperament. Nevertheless he has done everything I have asked of him, and much of it has been done with a distinction that has reflected very favorably on Nashotah House. His life and work among us are well summarized in the following passage from Edward Harris Heth's article "The House on the Hill," which appeared in the magazine *Let's See* (July 3-16, 1959):

> At Nashotah House I became friends with Father Jacoby, whose home might startle the first lay-brothers—he has refurbished it as a baroque villa, with crystal chandeliers, harpsichord, a fine collection of old French clocks ringing a hundred peals simultaneously. Here he works in stained glass as subtly as medieval artists did, creating windows (some, among them, for St. James in Milwaukee) as glowingly rose and burningly blue as those of Chartres. Not the least reward of our friendship is that he is an expert cook. His parents are Pennsylvania Dutch who later moved to Maine. His cooking being flavored by both environs, it is no surprise to sit at his highly polished table,

lighted by many-branched, year-tall candelabra and laid with Meissen china and Belgian glass, to dine on Maine escalloped oysters topped with fried croutons, an onion custard pie, and for dessert the spicily fragrant pie called shoo-fly—why, I've often wondered? Because, the pie being so tauntingly rich with molasses, an irked, industrious hausfrau cursed the name into existence while swatting a buzzing pest?

The Church has room within its ample limits for those whose bent is esthetic rather than ascetic. Artists and persons of artistic taste have their own forms of self-denial and their private crosses. Not the least of Father Jacoby's contributions to the common life of Nashotah has been his patient endurance of personal difficulties for which he was not personally responsible. We bid him farewell with affection and regret.

Walter C. Klein

Obituary

JOSEPH JACOB DIXON '12

Father Dixon, a native of Wisconsin and a graduate of Nashotah House collegiate department and seminary, died near Litchfield, Minnesota, on April 25, 1962, at the age of seventy-five. He served as a parish priest in the dioceses of Milwaukee, Duluth and Nebraska, and the missionary districts of Wyoming and Eastern Oregon. During his incumbency of St. Bartholomew's Church, Bemidji, Minnesota, he was elected mayor of the city. He saw active service in both World Wars and was chaplain with the rank of major at the time of his retirement for physical disability in 1943. He is survived by his wife, the former Joan Kelley, and his daughter, Mrs. Plymouth J. Nelson. He was buried with military honors.

The seminary has been informed of the deaths of Arthur E. Johnstone '15, and Henry S. Foster '94. Unfortunately no response has been made to the editor's requests for obituaries.

Commencement

The Alumni Lectures were delivered this year on Tuesday, May 22, by The Rev. Alfred Darwin Kirby, Jr., M.A., B.D., M.Th. Father Kirby chose for his topic "The Fabric and the Faith." These lectures will appear in the Quarterly.

Thursday morning the annual Requiem was celebrated for the departed alumni. At 10:30 was the graduation and conferring of degrees followed by a solemn Eucharist, with the sermon by The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York. Those who were graduated:

Robert J. Babb, B.A., Colorado State College, Diocese of Colorado, assigned to the Church of the Good Samaritan, Gunnison, Colo.

William A. Bacon, B.A., University of Missouri, Diocese of West Missouri, assigned to Christ Church, Lexington, Mo.

John W. Biggs, B.A., University of Kansas City, Diocese of West Missouri, assigned to the Church of the Epiphany, Grandview, Mo.

Robert P. Bollman, B.A., University of Buffalo, Diocese of Western New York, assignment as yet undetermined.

Jay W. Breisch, A.B., Carthage College, Diocese of Chicago, assigned as Business Manager of Nashotah House.

John P. Carpenter, B.A., University of Minnesota, Diocese of Minnesota, unassigned as yet.

Robert G. Carroon, B.A., Indiana State, Diocese of Milwaukee, assigned to St. Luke's Church, Racine, Wis.

Raymond Q. Dalton, Northwestern University, Diocese of Chicago, assignment as yet undetermined.

R. Michael Darrow, B.A., University of Denver, Diocese of Colorado, assigned to St. Luke's Church, Fort Collins, Colo.

Don M. Dixon, B.A., Depauw University, Diocese of Milwaukee, assigned to Trinity Church, Wauwatosa, Wis.

Clark H. Dorman, University of Miami, Diocese of South Florida, assigned to St. Martin's, Clewiston, Florida.

Louis W. Falk, B.S., University of Wisconsin, Diocese of Fond du Lac, assigned to St. Augustine's Church, Rhinelander, Wis.

Peter J. Hallock, B.S., University of Wisconsin, Diocese of Milwaukee, assigned to St. John the Evangelist, Flossmoor, Ill.

Carl F. Haskell, B.A., Norwich College, Diocese of Maine, will do further work at St. Vladimir's, New York.

John G. Hilton, B.A., Bishop's University, Diocese of Ottawa, assigned to St. Matthias', Ottawa, Canada.

Maurice F. Himmerich, M.A., University of Minnesota, Diocese of Milwaukee, assigned to St. Paul's Church, Beloit, Wis.

James B. Johnson, B.A., University of Colorado, Diocese of Colorado, assigned to St. Andrew's Church, Cripple Creek, Colo.

John E. Madden, B.A., Queens College, Diocese of Long Island, assignment as yet undetermined.

Robert L. Matheus, B.A., Coe College, Diocese of Milwaukee, assignment as yet undetermined.

Jerry B. McKenzie, B.A., Colorado State, Diocese of Colorado, assigned to the Church of the Ascension, Denver, Colo.

Joseph A. Minnis, University of Colorado, Diocese of Colorado, assigned to the Chapel of the Holy Comforter, Broomfield, Colo.

Thomas A. Mitchell, B.A., Central Mo. College, Diocese of Montana, assigned to St. Mary's, Tomah, Wis.

Wayne L. Pontious, B.M., American Conservatory of Music, Diocese of Chicago, assigned to St. Christopher's Mission, Bluff, Utah.

Alden W. Powers, B.A., University of Mass., Diocese of Massachusetts, assigned to All Saints' Church, Indianapolis, Ind.

Nelson B. Skinner, B.A., Hobart College, Diocese of Rochester, not as yet assigned.

William Stoup, B.A., Whitewater College, Diocese of Fond du Lac, assigned to St. Paul's Cathedral, Fond du Lac, Wis.

John W. Weise, B.S., Salisbury State Teachers' College, Diocese of Pennsylvania, assigned to St. Clement's, Philadelphia, Pa.

The Rev. Clifford A. Comfort, B.A., University of Miami, Diocese of South Florida, assigned to St. Raphael's, Ft. Myers Beach, Florida.

Paul E. Hons, B.A., Thiel, Diocese of Pennsylvania, assigned to St. Mary of the Annunciation, Philadelphia, Pa.

Carl D. Swanson, LL.B., Washington and Lee, Diocese of West Missouri, not as yet assigned.

Others who received their degrees were: The Rev. Douglas E. Beauchamp, The Rev. Ralph Milton Davis, The Rev. Warren R. Fenn, The Rev. James H. Hall, The Rev. Charles H. Hensel, The Rev. William L. Lahey, Jr., The Rev. Canon Donald C. Means, The Rev. James H. Miller, The Rev. Poland H. Miller, The Rev. Kazimier Olubowicz, The Rev. Ralph A. Patston, The Rev. James B. Williams, and the Rev. Thomas J. Wosikowski.

Honorary degrees were conferred upon The Rev. Donald Wallace Lloyd, The Very Rev. John Eugene Gulick, The Very Rev. Edward Jacobs, and Mr. Walter Scott Underwood.

Seminary News

The President and Dean of Nashotah House has announced the appointment of two new faculty members for the 1962-1963 school year.

The Rev. Thomas Julian Talley has been appointed Assistant Professor of Liturgics. He received his B.A. from the University of the South and his S.T.B. from General Theological Seminary. He has served as rector of St. Barnabas' Episcopal Church in Denton, Texas. He is at present engaged in graduate study at The General Theological Seminary. He is interested in Sacramental Theology and is doing significant work in that area. He will assume his duties in January, 1963.

The Rev. John Philip Talmage has been appointed Instructor in Music. He received his B.A. from the University of Virginia and his B.D. from Nashotah House. He is at present priest-in-charge of Holy Innocents' Church, Nashotah Village. He will assume duties in September, 1962.

On April 20, Good Friday, Weller Cottage on the campus at Nashotah House was severely damaged by fire. About eight thousand dollars' damage was done before the local fire companies extinguished the blaze. Students assisted in bringing furnishings out of the burning building. The house and furnishings were adequately insured, and the house will be restored to its original condition. The house was occupied by the Rev. Robert L. Jacoby.

The following out-of-print books are needed for the Library. If any of the alumni have copies which they are willing to sell, please notify the Librarian, quoting the price expected.

Baxter, Richard	REFORMED PASTOR
Neill, Stephen	FULFILL THY MINISTRY
Newbolt, W.E.C.	THE HEART OF A PRIEST (Selections from his writings)
Wilson, Thomas	INSTRUCTIONS FOR THE CLERGY

Miss Mary Moore, who is known throughout the Church for her superb religious art, has presented a number of fair linens to the seminary.

Nashotah House has received as a gift, a complete High Mass Set of rose vestments from Holy Innocents' Church, Dunellen, New Jersey, through the rector, The Rev. Alfred P. Burkert. This handsome gift was badly needed. It arrived in time to be used on Refreshment Sunday.

At the final meeting of the Bishop Kemper Missionary Society in May, elections of officers for the school year 1962-1963 were held. With the exception of the treasurer, who automatically succeeds from the position of assistant treasurer, all of those elected are from the class of 1964. They are James Harper, President; Gilford Green, Vice President; J. Candler Monroe, Secretary; James Zozel, Treasurer; and Thomas Mudge, Assistant Treasurer. The Society also chose the Rev. Dr. Wilford O. Cross to be next year's faculty advisor and chaplain. The newly elected officers were installed in their offices at the House Mass on the following Thursday.